

# STONY BROOK BLACKWORLD



VOLUME ONE : NUMBER FOUR

## El Hajj Malik Shabazz

## EDITORIAL



### An Experience in Black Education

Book after book showed me how the white man had brought upon the world's black, brown, red, and yellow peoples every variety of the sufferings of exploitation. I saw how since the sixteenth century, the so-called "Christian trader" white man began to ply the seas in his lust for Asian and African empires, and plunder, and power. I read, I saw, how the white man never has gone among the non-white peoples bearing the Cross in the true manner and spirit of Christ's teachings - meek, humble, and Christlike.

I perceived, as I read, how the collective white man had been actually nothing but a piratical opportunist who used machinations to make his own Christianity his initial wedge in criminal conquests. First, always "religiously," he branded "heathen" and "pagan" labels upon ancient non-white cultures and civilizations. The stage thus set, he then turned upon his non-white victims his weapons of war...

Over 115 million African blacks - close to the 1930's population of the United States - were murdered or enslaved during the slave trade. And I read how when the slave market was glutted, the cannibalistic white powers of Europe next carved up, as their colonies, the richest areas of the black continent. And Europe's chancelleries for the next century played a chess game of naked exploitation and power from Cape Horn to Cairo...\*

I'll tell you something. The whole stream of Western philosophy has now wound up in a cul-de-sac. The white man has perpetrated upon himself, as well as upon the black man, so gigantic a fraud that he has put himself into a crack. He did it through his elaborate, neurotic necessity to hide the black man's true role in history.

History has been so 'whitened' by the white man that even the black professors have known little more than the most ignorant black man about the talents and rich civilizations and cultures of the black man of millenniums ago. I have lectured in Negro colleges and some of these brainwashed black Ph. D.'s, with their suspenders dragging the ground with degrees, have run to the white man's newspapers calling me a "black fanatic". Why, a lot of them are fifty years behind the times. If I were president of one of these black colleges, I'd hock the campus if I had to, to send a bunch of black students off digging in Africa for more, more and more proof of the black race's historical greatness. The white man now is in Africa digging and searching. An African elephant can't stumble without falling on some white man with a shovel. Practically every week, we read about some great new find from Africa's lost civilizations. All that's new is white science's attitude. The ancient civilizations of the black man have been buried on the Black Continent all the time.

From Malcolm X on Afro American History



Intellectual masturbation and procrastination seem to be the order of the day whenever the black community utilizes the so called legitimate channels to air their grievances and seek redress. The establishment of the Pan African Cultural Center has been further delayed due to insignificant technicalities posed by the Administration during negotiations with the Black Student Assistance Fund (BSAF).

One question posed by the Administration dealt with the alleged "racial exclusivity" regarding the Malcolm-King Educational Center which is an integral part of the Pan African Cultural Center. University Executive Vice President T.A. Pond referred to an article in the October issue of BlackWorld which outlined the educational center's program. Undoubtedly he interpreted the following excerpt as indicating "racial exclusivity":

The Malcolm-King Educational Center was established specifically for the education of pre-school youth within a black framework.

It is unfortunate that in this day and time it now becomes necessary to elaborate on what is meant by a "black framework". The American educational system has always been circumscribed by a white framework, --- the values, mores, and customs taught and demonstrated in the primary textbooks and public classrooms of America have been consistently white-oriented regardless of the ethnic makeup of the students. The deliberate, systematic exclusion from the academic curriculum of the history, culture, and notable achievements of Africa and its descendants was a significant example of the educational process within a "white framework". Africa was portrayed as a mass jungle, its inhabitants as savages, and the institution of slavery was justified as "Christian redemption". Such gross distortions of truth led both black and white children to believe that black Americans had no significant history or culture, and therefore, nothing of which to be proud. Thus, racism with all of its subtle ramifications and effects upon the very young was given birth within the "white framework" of the American educational process.

It is imperative that black children in particular be taught the uncompromising truth about themselves, their culture, their heritage, and their national and international identity. The distortions, fabrications, and pertinent deletions in modern history textbooks regarding the black man's role in the development of this country and the world are blatant examples of covert political attempts to perpetuate racism by poisoning the minds of the young, both black and white.

To combat this racist attitude, this immoral crime of tampering with the minds of black youth, in particular, under the guise of compulsory education, the establishment of an educational program designed specifically within a black framework was and is absolutely necessary. Black people, young and old, have an unalienable right to know the truth about their history and culture, and why the "white framework" of the American educational system deliberately attempted to deny them that knowledge. This is precisely why the Malcolm-King Educational Center stresses the education of pre-school youth within a black framework, due basically to the racist configuration of education within a "white framework".

This is not to say that white children are to be excluded from the educational center. Their participation is welcomed if and when their parents are prepared to have them exposed to the unadulterated facts concerning past and present race relations in America.

The proposed Pan-African Cultural Center is an extension of the Malcolm-King Educational Center in that both young and old, black and white, can be re-educated to the distinguishing qualities of African and African-American culture plus enjoy the palatable cuisine of soul food.

The terms "racial exclusivity" and "reverse racism" are totally without foundation when applied to the Pan-African Cultural Center and its components. In fact, outside of the Black Studies Program, from which it emanates, the center is the only viable mechanism to educate the University community to the intricate subtleties of racism in its diverse manifestations. Therefore, we call upon the entire university community to support the establishment of such a center without any further unnecessary delay.

# News Capsules

## WHERE MAN WAS BORN

Evidence continues to mount that Africa, long considered the "Dark continent", the "continent of savages," is not only the place where man was born, but where he started to use tools and thereby set out on the long road to civilization.

Following upon the Louis and Mary Leakey anthropological find of a human skull in the Olduvai Gorge in Northern Tanzania in 1964, and dating back some 1.75 million years, and of a manlike skull found near Lake Rudolph in Northern Kenya several years ago by his son Richard, pushing back man's history in the area to 26 million years, there now appears to be more recent significant evidence.

A joint Ethiopian-American-French anthropological expedition last month reported finding human fossils in Awash Valley in Northern Ethiopia, dating back three or four million years.

The age of fossils is measured by the known rate of discharge of radioactivity.

The latest finds consist of a complete upper jaw with all its teeth and half a lower jaw, also with teeth.

These finds will doubtlessly fire the furnaces of controversy surrounding the origins of man. Already some anthropologists are theorizing that these new finds indicate human origins occurred outside Africa, in spite of strong evidence to the contrary.

Leakey's finds of primitive tools, and even irrigation systems seem to show a civilization in Africa more ancient than the white world wants to admit.

## BLACK CENTER NAMED HISTORIC SITE

The Penn Center, located on St. Helena Island of the Sea Island group, off the coast of South Carolina, was recently designated as a Black cultural site to be preserved by the National register of Historic places.

The center, which was founded in 1862 by Laura Towne and Ellen Murray, two white abolitionists from Philadelphia, as a school for newly freed slaves, has survived as an oasis of black heritage and community service in an otherwise barren desert of racial hatred which is South Carolina.

Recently named the Penn Community Service Center, Inc., after William Penn, the Quaker, the facility not only serves the more than 2500 residents of St. Helena, but has been host to the late Martin L. King and his staff in planning the March on Washington and other notable civil rights activities.

More recently, the Center has developed the Black Land Services program. This project aims to stem the tide of black exodus from the land, and to encourage land ownership.

In 1910, some 15 million acres were owned by blacks in the South, compared with 5 million today. And most of the lost 10 million were stolen by southern whites.

Other programs of the center include legal aid to black business, day care training, welfare, and education projects.

## KENYATTA RE-ELECTED

Jomo Kenyatta, President of Kenya, was re-elected unopposed in recent elections held in this East African nation. Four members of his cabinet, including the Foreign Minister of Kenya, Njoroge Mungai, were defeated.

Dr. Mungai, who is a physician, was defeated by Johnstone Munthora, an American trained economist, who has a Doctorate in International Relations from George Washington University, D.C. Mr. Munthora's white American wife campaigned in his behalf.

The only white candidate in the election was Philip Leakey, son of the late Dr. Louis Leakey, the famous archaeologist. He narrowly lost his bid for election in the suburbs of Nairobi, the capital.

No significant change is expected in Kenya's policies, which is oriented to the free enterprise system, with close ties and friendships with the west.

The question being asked is who will succeed Kenyatta, who is now over 80 years old.

## SCOTT JOPLIN RECOGNITION

Fifty seven years after he died, Scott Joplin, the famous black composer, is at last getting the recognition that was denied to him while he lived.

Joplin, who died penniless in 1917, and was buried in an unmarked grave in St. Michael's Cemetery, Astoria, Queens, is being rediscovered. His music was featured recently in the motion picture "The Sting". More recently, ASCAP placed a bronze plaque on his grave. It reads: "Scott Joplin, American Composer".

# BSAF News: WHY ARE TWO KEY PROPOSALS IN LIMBO??

## Demand End To SB Racism

The Black Student's Assistance Fund, the organization which represents the entire Black community at Stony Brook, began discussions last Spring with the Administration on a wide range of issues affecting Black people on campus.

The Fund recorded priority to two items contained in a proposal to the University Administration. First, the Fund took the position that the proliferation of grievances of students and other Black people enmeshed in the toils of a slow moving and often insensitive bureaucracy could no longer be handled on the present type of ad hoc basis. Therefore, the Fund argued heavily for the establishment of an Afro-American Affairs office as an integral part of this institution, in order to grapple with the variegated ramifications of race relations.

Secondly, the Fund recommended the establishment of a Cultural Center which would serve to lessen the trauma of Black students who often feel that they are in enemy territory on this campus.

The university agreed on both of these points submitted by the Fund, and then proceeded to discuss the mechanics of the implementation of the facilities. The Stony Brook Administration subsequently backed away from its initial agreement and has substituted a proposal for a "Minority Affairs Office" under Black leadership on the grounds that

the existence of an AAA Office might provoke litigation by other ethnic groups who could claim "reverse racism". The University's attorney in Albany has orally expressed the same opinion, and the Fund has requested that the legal opinion be given in writing so that further action may be taken. More than a month has elapsed and no such written opinion has been forthcoming.

The Fund believes that the legal opinion of the University is as weak as milk and water. At the appropriate time and place the Fund will present its written legal views on this matter.

It is necessary to state also that not only is the University opinion bad in law, but it is also illus-

trative of equally bad and dubious logic. In fact, the University opinion is based upon a fallacy of equivocation when they bandily about so freely the term "reverse racism"; for in describing as "racism" an honest and rational attempt by a suffering, subordinate group of people to remedy ills inflicted upon them, the University has, either wittingly or unwittingly, fallen into the trap of equating the Fund's proposal with the actions of men who have walked the corridors of power, and who have manipulated the institutions of this country in a systematic way to insure the denial to Black people their basic humanity. It is an iniquitous attempt to make two completely different set of

(continued on P.7)

### What Is The True Meaning Of Blackness?

What is the true meaning of Blackness? It is too soon to say. Let us say, provisionally, that Blackness is that universe of values and attitudes and orientation which rises like dew, from the depths of our ancestral experience and pulls us towards the distant shores of our destiny. Let us say, provisionally, that is also a totalizing and enveloping force, an ambience, and a milieu. But let us also say that there are depths beneath the depths in Blackness, and that the first challenge of Blackness is the challenge of defining Blackness. We believe that this challenge will require the long and careful collaboration of many minds. And that we can no longer afford the luxury of doing our own little things in our own little private pastures. By this we mean to say that we believe in the community of the Black dead and the Black living and the Black unborn. We believe that that community has a prior claim on our time and our talent and our resources, and that we must respond when it calls.

From "The Challenge of Blackness",  
Black Paper #1, Institute of the Black World  
Atlanta, Georgia, 1970

### MALCOLM GUIDES ME

By Akilah Rashied Abdullah  
aka Clifton Hogan.

Who opened my eyes?  
Malcolm was the one  
Who told me to go  
For what I know  
He washed away my negroness  
And replaced it with all  
Blackness and Truth  
Day by Day  
Every minute of the hour  
He guides me to live  
And liberate all 3rd world people  
So that they can somehow see  
And realize that they need  
A stone Black Nation  
A stone Black Nation  
For all 3rd world people  
By what ever means necessary  
Black people look around  
And reach out for Nation time  
Black people look around  
And reach out for your  
Black life style  
Black people look around  
And reach out for self  
Black people look around  
And change...  
For maybe tomorrow  
Might be too late??



"Black Students"

**STOP THE CONTAMINATION  
OF AFRICAN-AMERICAN  
CHILDREN'S MIND  
WITH WHITE MISINFORMATION  
ABOUT OUR HISTORY!!!**

In white society, it is necessary for African-american people to have control of the interpretation of their history. You, as African-american students must support and contribute to any effort made to gain this control.

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BLACK PSYCHIATRIST STIRRS CAMPUS:

# A Black-Jewish Alliance ?

## Poussaint, Harvard Prof. Thinks So

By Teddy White

A well known psychiatrist called on Blacks and Jews to develop political alliances in an effort to support each other on issues of mutual interests.

Speaking at a conference on Black-Jewish relations which was held at the University on November 20, Dr. Alvin Poussaint, Associate Professor of Psychiatry and Associate Dean of Student Affairs at Harvard Medical Center, said "I am suggesting that Blacks and Jews develop alliances around issues that are to their common benefit and not fight and struggle against each other, because I think that they are very close groups."

Billed as "an authority on Black Jewish relations by the Office of University Relations, at the conclusion of his speech, Poussaint was generally described by Blacks who heard him as a Jewish apologist. The conference was co-sponsored by the Suffolk County Human Rights Commission and local Jewish Temples.

Poussaint began his discussion by proclaiming support for the state of Israel. Discussing the Jewish involvement in the civil rights movement and the subsequent change in Black strategy during the advent of the Black Power concept, Poussaint said, "after the riots of 1960's a new wave of conservatism swept the country, which Jews felt might have a negative effect upon them." After helping to elect the Nixon administration Jews began to pull away from Black communities and Black issues because "they sensed that Nixon did not approve of that type of action."

According to Poussaint, Jews began to align themselves with the Nixon faction, much to their own dismay when certain anti-semitic statements were attributed to Nixon himself who did not want his trip to Florida in 1972. Poussaint implied that the elitist power structure was playing each group against the other. He cited the DeFunis case in which a Jewish law school student, Mario DeFunis, argued before the Supreme Court that a minority quota system reflecting reverse discrimination prevented his initial acceptance to the University of Washington Law School. The bad publicity according to Poussaint, resulted in "a lot of Blacks, and I'm talking about Blacks who do not even know Jewish People or what they are about, have the impression that Jewish people are anti-Black." Hence, they see no reason why they should support Jews or Israel. Other Blacks view the Palestinians as a Black oppressed people thereby aligning themselves with the Palestinian struggle.

As expected by Poussaint's monologue, a stimulating question and answer period followed. One student questioned Poussaint's position of supporting the state of Israel in spite of Israel reportedly receiving diplomatic support and arms shipments from South Africa and Rhodesia. Poussaint claimed he had no knowledge of such arms shipments.

As to the Jews participation in the economic structure of America, Poussaint conceded that "the fact that they are capitalists is true. However, I don't see Jews as being assimilated into the mainstream of American life.

One student, perturbed by what he called "Jewish arrogance" particularly from Jewish intellectuals, stated that he hears Jews constantly trying to make the analogy of Hitler's Germany and the Black struggle, "I find that a most difficult analogy to make," he said indicating certain imaginative limitations.

Another student attempting to examine the "objective reality" of the Israeli-Palestinian conflict said, "I can understand the move to wanting a homeland but I cannot understand how the Torah sanctions coming into the middle of a people's land and taking it over, I don't completely understand that."

Black response on campus to Dr. Poussaint's remarks were generally of a critical nature. Black students in particular were somewhat taken back by Poussaint's

saint's apologetic statements concerning the Jewish lack of support in general for Black issues since the days of the civil rights movement.

Other observers personally questioned Poussaint's political motivation in advocating a reconciliation and alliance with Jewish causes, including support for the state of Israel.

The U.N. General Assembly, in an unprecedented move, passed a resolution that declared the Palestinian people have a right to nationhood and a right to "return to their homes and property". The resolution was passed by a wide margin of 89 to 8, with all of the Afro-Asian and Third World countries supporting it. Many concerned parties wonder what would be the international implications if American blacks publicly supported Jews in their quest to maintain Israeli statehood.

During the conference, Poussaint claimed that many blacks did not know how to make a physical or cultural distinction between Jews and whites, thereby oftentimes receiving a negative impression of Jews from the Gentiles. One student argued, however, that it was unlikely that any black person raised in a black urban ghetto could not distinguish a Jew. "The corner grocery store proprietor, the butcher, the landlord, the merchants, nearly all of whom were Jewish became the ghetto residents most visible symbol of the economic exploitation of Black people.

Another student, black, after the conference, stated that although the American Jew has been far and away statistically more liberal toward Black issues over the years than any other group of whites, the facts show that racism against darkskinned Jews is rampant inside of Israel itself. Many will recall the serious charges of racism against the state of Israel leveled by American Black Jews seeking to emigrate from Chicago in 1971. This group, known as the Black Israelites, charged that Israeli officialdom was hostile to the entry of almost 1,000 of their brethren who sought entry, hoping for a better life. Spokesman Ben-Ami Carter declared: "They give us bomb shelters to live in, and 50% of our children are hungry, ill-clothed, and in need of medical attention". The Interior Ministry of Israel refused comment at the time. Jews from India and Ethiopia, also dark skinned, have registered similar complaints against the Israeli officials for alleged racist practices. The dark skinned Jews are now so outraged by the domination of the white European orientation of Israeli society that they have formed a "Black Panther Party" to combat this evil.

Many blacks concede that it has become increasingly difficult to justify any Black-Jewish alliance that will demand any support for Israel. As far as the development of a cohesive political coalition with Jews and Blacks within their own communities goes, one black aptly asserted, "If that means blacks controlling the political machine in Harlem and Jews controlling it in East Flatbush, and both working together on certain issues which mutually affect both communities, I say yes by all means." Any other way, around exclusively for the purpose of political expediency, black people are still vividly conscious of past political and economic abuses against them by both Jews and Gentile, many times with the tacit approval of one of the handpicked "negro leaders" that plague the black communities with their own political parasitism.

Any Black-Jewish coalition, political or otherwise, must be well scrutinized and clearly beneficial to the black community. Support for Israel by the black community at large, in the opinion of this writer, certainly does not now meet the criteria for such an alliance.



THE HONORABLE ELIJAH MUHAMMAD

By LINCOLN LYNCH

The Nation of Islam is urging disparate units and organizations in the black community throughout the country to pool their economic resources to insure survival.

At the 74th Annual Convention of the National Business League in Atlanta recently, Minister Louis Farrakhan, national spokesman of the Nation of Islam, told this gathering of black business operators "We do need one another. If you would unite with the Honorable Elijah Muhammed, whether you agree with our religion or not, we must do something collectively ourselves. Our gifts are complimentary and must be put together." He added "unless we learn the value of pooling those resources, unless we learn that until all of us can make it, then more of us can make it."

This is the first time that the Nation of Islam, headed by the Honorable Elijah Muhammed, has made a formal proposal to black businessmen. It is also the first time that the League has formally recognized the economic power and potential of the Muslims.

As a continuing effort to open small businesses in the black community, the Muslims recently opened Muhammed Fish House No. 1 on Eighth Avenue, between 126th and 127th Streets in Harlem.

The restaurant opened in what has been considered to be one of the highest crime areas in Harlem, and will be managed by Bro. Raymond 17X, a former drug addict who has been rehabilitated by the Nation.

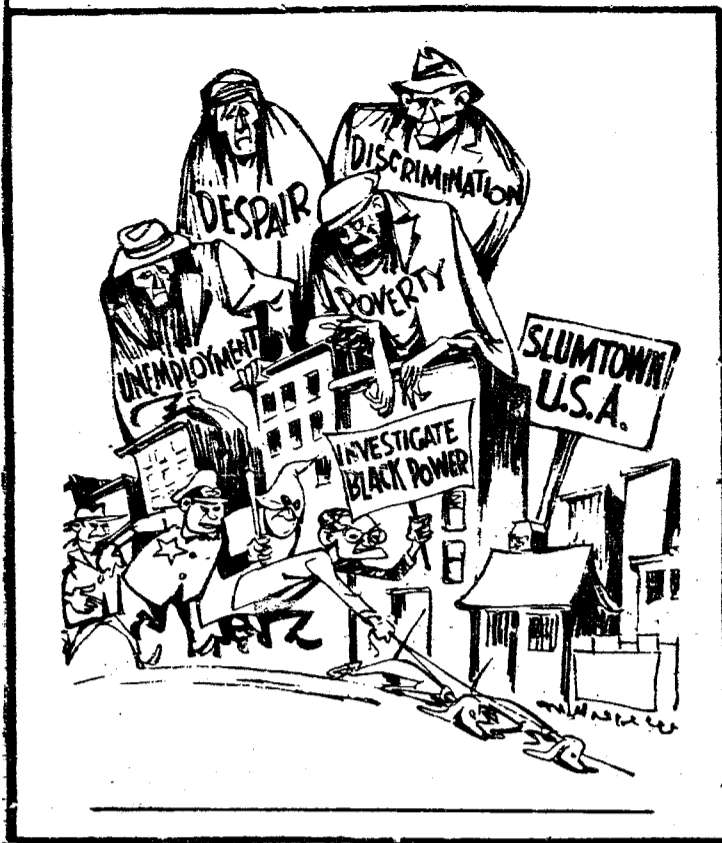
The Muslims plan a projected chain of 40 such fish restaurants. The project has thus far created 500 jobs.



We see them, for the veil is lifting  
 We see them, oens poised above the pages --  
 Poison-tipped spears laced with hate,  
 Held by those who smile with outstretched hand  
 Spinning words of peace, love, and brotherhood,  
 Yet writing pages playing tricks upon the dead  
 As a story is told;  
 What story? His story.  
 For we are themes, themes laid aside  
 Fit not for writing in and so pushed aside  
 We see you, man, lacking substance  
 We see you, man, lacking color  
 We see you, for the veil is lifting.

By Rupert A. Vaughan





# Poverty

BY KEITH SELBY

Too often, the word reality or viewing society within it's proper perspectives are confused with popular mentality or opinion, and plain mis-education. For three hundred years the rationale for poverty within third world communities has been that the larger part of the labor force, is either unskilled in the technical trades or unable to assume responsible management positions. When the super-structure is questioned instead of a clear answer we begin to take part in a lecture concerned with why the grass is green or, some other irrelevant matter instead of addressing itself to the poverty problem that exists in one of the richest countries in the world.

It is now time for direction, the problem of poverty cannot be resolved by not excepting the facts. Poverty is functional for certain segments of the society and to effectively resolve the problem of poverty the entire social and power structures will have to be redefined. Meaning, if the lower classes no longer accept the dirty jobs in society or live off the bones of the land for survival there will no longer be a need for policemen, welfare workers, sick, overaged, under trained teachers, untrained, insensitive probation officers, and a endless list that wouldnt be missed if we maintained the shattering power to make a decision. Redefining the super structure means redistribution of authority and decision making power within the society the power to build schools, create jobs, and determine the direction of the third world from within.

Every social system is composed of different groups or aggregates with different life styles, interests, and values, analysis, what may be functional for others. Functionalism is defined by observed consequences which are positive as judged by the values of the group under analysis; dysfunction, as those which are negative by those values. At this point, all factors being unequal if the black community doesn't maintain the power to decide its direction then it will not have the power to maintain or create effective social values progressive for the black community.

Too often, functional activity within modern society only have a positive effect on the leaders of corporations, and political regimes. This phenomena makes it increasingly more difficult for the African American segment of society to maintain or experience middle class life styles. Few socio-economic phenomena are functional or dysfunctional for the society as a whole. At this level of differentiation, it becomes questionable if an individual can identify a social system called society. Society exists, but it is closer to being a large aggregate being a system which sets up boundaries and other distinguishing characteristics between societal aggregates.

Why is poverty functional? The existance of poverty makes sure the dirty work gets done; such as physically dirty dangerous, temporary, undignified and menial jobs. Poverty functions to provide a low wage labor pool, unable to be unwilling, in some southern states welfare payments are cut off during the summer to provide the necessary labor force

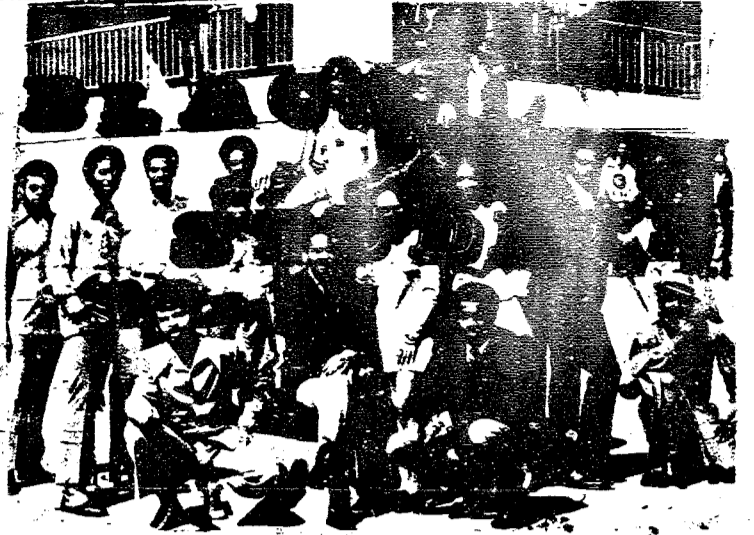
# Black Forum

The Black Forum group is now being formed on campus. This organization will research and discuss issues that are pertinent to the Black Experience.

According to the coordinators Inca Mohamed, undergraduate, and Herdy Ricou, counselor-in-residence, a few small groups will be formed which will research such topics as housing, education, and politics among others, presenting position and/or research papers to the Forum on their findings for critical analysis. The meetings are expected to be held monthly.

It is hoped that the Forum will serve as a training ground for developing black minds in analytical deductions of common problems and solutions viewed from a black perspective. Invaluable experience in researching and in preparing papers, and debating techniques will also be gained from the Forum. Black professors, graduate students, and others of the black community are encouraged to offer their expertise in developing and maintaining a continuous flow of ideas and providing the technical assistance in research procedures.

All interested in participating in the Forum should contact sisters Herdy and Inca at the Black Studies office.



by Prof. G. Donald Blackman  
The Case For More Black Studies Resources

There are many people in the U.S.A., including a significant segment of the Stony Brook community, who wish that all Black Studies Programs would fade away into the limbo of oblivion like a bad dream. Indeed, the Black Studies Program is perceived as a freakish aberration in the world of academe, a kind of wart on the body academic.

As a consequence, it has been felt that to allocate adequate resources to Black Studies is a waste of both time and money. Black Studies has had to, therefore, limp along on an operational budget of approximately six thousand dollars (\$6,000) per year, about one-third of which is allocated to Temporary Services, and another one-third to supplies. Yet, there are nearly 500 students taking Black Studies courses this semester, as against just over 175 students in the Fall semester, 1971. Against this dramatic increase in enrollment, no additional funds have been made available.

In spite of scandalous neglect, and a paucity of money, Black Studies is proud of its record of having instituted some of the most creative educational programs at Stony Brook within the last few years, and there are more to come.

The Black Studies Program, together with the Department of Psychology, gave birth to the Riker's Island Project, which affords both graduate and undergraduate students the opportunity to study penal problems within a penal institution. This project is not a parochial venture because in addition to the Black Studies and Psychology students, the project has been extended to the students of the School of Social Welfare and the Department of Sociology. The NY City (continued on P.8)

to work the fields. Most grants designed to help the poor are shot down because they would destroy the incentive for the poor to perform these dirty tasks. Many of the large industries rely on the low wage labor pool created by poverty. Restaurants, hospitals, garment and other industrys, are prime examples.

The higher level of taxes the poor pay, subsidize many state and local, programs geared to serve the more affluent segment of society. The poor also support medical innovation-"as guinea pigs"- in medical experiments. Lets not forget the jobs in "Left field"- heroin, cheap wines, pentecostal ministers, faith healers, prostitutes, pawn shops, and others of that ilk.

Poverty has existed at this level because defenders of thrift, hard work, and desirability need poor people to point their fingers at thus legitimizing the present super structure. Poor people get caught participating in acts of crime more easily thus filling the prisons and creating thousands of jobs for white middle class Americans to live comfortably on.

Being poor and politically powerless has made it difficult for a large segment of the African American population to defeat the stigma of stereotypes, and at the same time being denied educational opportunities. Americans of both European and native origin have financed their way into middle and upper middle incomes by owning or managing the illegal institutions that serve the poor.

As long as the economy is based on an ideology of "Laissez faire", their will be a need for a poor population, the poor reduce the moral pressure on the present political economy by the illegal moral inferiority. Meaning as long as political power isn't realized under presant conditions progress cannot be realistically realized either. There is no clear cut solution to political power or unity, but disorganization and unwillingness to engage in political change on local, state, and national levels has already proven, itself as "not being the solution." and if that negative isn't a solution unity being positive is, and I'll leave you to; think about it.

ALI IS THE WINNER

Ali is the winner

RIGHT ON

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# LOUD & CLEAR

By Lloyd Sargeant

EDITOR'S NOTE: Lloyd Sargeant is a Long Island resident, now an administrator in the Affirmative Action Program at Stony Brook.

## UNIVERSITY AND COMMUNITY RELATIONS

Perhaps more than the whites, Black people should be concerned about the relationship of the university to the community. While we form only a small, almost almost powerless part of the total community that is relevant to the University, we are effected by the decisions, often arbitrarily made, that campus administration makes regarding the community.

We might want to define "community" here. It could be advantageous for those concerned with University decisions to keep the definition within such confines geographically within the Three-Village area. Or even to enlarge on that, one could imagine the Town of Brookhaven as a community. Certainly the Town of Brookhaven is a large land area, but to consider it as a university community limits input from other Long Island Towns and Townships that consider themselves as entities worthy of university liaison. The fact that these areas (Townships) are diverse units of local government serving various Long Island constituencies does much to complicate defining "community" as one normally would.

In Webster's dictionary there are several definitions and the one most commonly used is "people living in the same district, city, etc., under the same laws". There is another definition, (the fifth one) defining community as "society; the public". While this term most closely related to the definition, I would assign to my concept of community, it does little to outline the land area that contains that "public". So for arguments sake, I think that we could safely say that in Nassau and Suffolk Counties, about 7 percent is Black. At least that is what the census takers say. Some people would like to believe that it is less, and the Fleischer Plan, which is designed to get jobs for Blacks in construction trades used a 6% figure upon which to base their hiring and training program.

And even with a somewhat less than significant figure of 5 or 6 percent black (or even more, as we know it is) we find ourselves powerless politically, and where there is potential strength in such places as North Amityville and Wyandanch and Roosevelt, we have been gerrimandered in such a fashion that we are always significantly less in numbers whatever is minimally required to get something done. In other

words, they (who is "they?" - you ought to know by now) cut the district or zone or area or ward lives in such a way that we are always outnumbered. They really do sit up nights figuring these things out you know. One day you are in such and such school district, and such and such fire district, and such and such election district and such and such water district and such and such zone, and then the Browns down the block have a set of twins. The next day you wake up in another school district, the same fire district, another election district, the same water district, but part of a new zone. And it only took them 24 hours. Of course, you've learned that change is the constant, and the politicians and institutional administrators certainly will see to it. And I believe that it is a right and healthy, because we should be more readily able to deal in an area that is used to flexing, and additional change which we, as a unified group could institute, should not be so difficult to implement.

The University sits on a huge piece of land near the northwest corner of the Town of Brookhaven. It is publicly supported and supposedly is an "open university", and tries hard to be one. As a publicly supported (State) institution, it is obligated to the community which is the public. We could probably get arguments as to where that obligation begins and ends, or indeed if that obligation extends at all beyond the academic responsibility the University has accepted and does fulfill.

My personal view, which we will explore in the coming weeks, is that the University does indeed have an obligation to the community to extend itself in behalf of the community, even if that community often is not too "together", since the University, at least theoretically, epitomizes all that one could ask in the way of viable resources for the social welfare of that community. Usually the services provided are not directly applied, but are derived through the educational process. So that young people who are about the business of change, at least hopefully, are tuned in on the way the whole system works.

We will want to look closely at both community structure and in the way the University is put together. The important study will be that which examines how the

# Food Stamps

By MICHELE MOHAMMED

The Food Stamp Program is a Federally sponsored income supplement (read: agricultural price support) program. It enables you to buy larger amounts of food than you otherwise could, but it is not free. Nor is it automatic. If you are eligible, you will receive an I.D. card in the mail, and at the beginning of each month, an "Authorization to Purchase" stamps. These two things you will take to your bank pay in a certain amount of money (a contribution), and receive a larger amount of stamps in return. The amount you pay in varies according to your income and expenses.

You can take the stamps to your supermarket and buy anything for human (not pet) consumption, excluding beer, and all imported foods except for coffee, tea, cocoa, (taking care of our commodity treaties) and bananas (taking care of United Fruit.)

If you are interested in receiving food stamps, this is the procedure that you must follow:

1. From your Quad Manager a letter indicating that you have access to cooking facilities, and whether you live in a double or a triple. Take this to:

2. The Bursar's Office, who will give you a letter outlining mandatory school expenses, such as tuition, lab fees, room rent, and so on. If you live off campus, obtain a letter from your landlord indicating the rent you pay, and that your apartment includes cooking facilities.

3. Then, from the Financial Aid Office, obtain a letter indicating the amount of any loans you have and the portion designated for living expenses.

4. Medical Bills - documentation of on going medical expenses.
5. Proof from your employer of income (from any other campus job than Work Study, or from off campus work).

6. A letter from your parent indicating how much financial aid they give.

If you are on ADC, Welfare, OASDI, or income supplements from the State, there are forms showing proof

that you are eligible for this Program. Take in proof of receiving these government payments when you go to one of the following offices. You may appear without a scheduled appointment with your information at the office which is closest to your home.:

Babylon - Red Cross Building

community presently uses the University in furthering its interests, and most especially how the Black segment of that community fares as regards utilization of University resources. Further, we will invite criticism and suggestions relevant to better ways and means we can employ in developing University resources for the benefit of the Black community.

On the other side of the coin, it might be mentioned, and not only incidentally, that the University does tap the Black segment of the community to further enhance many of its own objectives, and this, too, will be subject of review, in this column.

# Campus Events

## B.S.U. SENATE MEETS

The B.S.U. Senate will meet at 8 p.m. on Wednesday Dec 4, and Dec. 11th in the Malcolm King Education Center.

## BLACK THEATRE

The Black Theatre will meet every Tuesday and Thursday in Kelly E at 7 p.m. in the 1st floor lounge. If you are interested in participating and furthering the activities of this dynamite drama group, please attend the meetings.

## A.I.M. STILL TRUCKIN'

Students visiting the A.I.M. Office on Thursday, November 21st, were convinced that overnight the boom had been lowered on the program. It turned out to be nothing more than Dr. Evans expressing frustration at the Accounting Office's usual remissness in submitting student cheques on time.

## BARAKA THE SIXTH?

Persons attending the Imamu Baraka speech during Black Solidarity Weekend were a little surprised that Baraka had entered his fifth political incarnation. On last year Baraka the Fourth was peddling the Theory of Kawaida as the only authentic "Black Ideology". Baraka the Fifth is a salesman of the tired cliches of what he calls "Marxism-Leninism-Maoism". How long will it be before Baraka the Sixth emerges?

## BLACK STUDENT'S MIDDAY FORUM

THE Black Graduate Student Organization is pleased to announce that they have initiated series of informal bi-monthly discussion seminars to be held during the lunch period, 12 to 1:30 p.m. in the Student Union.

The Black Student's Midday Forum was formed has been set up for the following reasons:

- 1) It is an interdisciplinary forum created by Black graduate students attending Stony Brook.
- 2) It is a forum where Black students may present their work and research.
- 3) It is a forum where Black faculty can present papers and talks on specific topics.
- 4) It is a forum where Black workers (whether an administrator or laborer) may come before the Forum with topics of interest.
- 5) Other campus personnel and organizations may be invited to speak if the Black students should feel so inclined to have them.

Black Students, are you interested in a Forum of this dimension?

The following persons have already been contacted and have consented to appear on the Midday Forum.

- 1) Professor Donald Blackman on the concept of "Class vs Race", and at a later date "Metaphysics and Black Ideology".
- 2) William Brazier, Editor & Publisher of the Long Island Weekly Voice, a truly Black newspaper, on a panel discussion with Michele Mohammed and Teddy White, Editor's of Stony Brook's BlackWorld newspaper. The topic will be "The Role of the Black Press".
- 3) Dr. Rupert Evans, Director of the AIM Program on "The Future of Aim Programs and Compensatory Education".

- 4) Larry Spruill, graduate student in the History Department will discuss "Afro-Brazil and Afro-America".

Watch the campus bulletin boards for dates of the scheduled Midday Forums. Bring your own lunch. Free coffee will be provided.

280 Deer Park Ave. on Mon. thru Fri. from 9:30 - 11:30 AM  
Bayshore - Social Services, 75 Fourth Ave every weekday from 9-11:30 A.M. and 1-3:30 P.M.

Yaphank - Dept. of Civil Defense, Yaphank Ave. on Tuesday and Friday from 9-11:30 A.M. and 1-3:30 P.M.  
Riverhead - County Center, Exit 71 L.I.E. and route 24.

Professor A.S. Kappner, known to students and faculty as "Gussie", has resigned as Director of Admissions and Student Services in the School of Social Welfare, in order to accept a senior teaching and administrative position in the CUNY system.

Since joining the School in February 1974, "Gussie" has made a significant contribution in reducing the trauma experienced by students in the area of inadequate records, financial aid, and general uncertainty over procedures and status.

# BLACK TRANSITION AT STONY BROOK

by G.G. Greenhouse  
continued from last issue

An ex-veteran, a graduate student in the School of Social Welfare lent a mature perspective to the subject of transition and the Black student. When he came to Stony Brook he had just returned from Vietnam and the chance to go to school was not an opportunity to be missed. When he first came he had to deal with the party scene, - the pseudo militants, naive black women, and an atmosphere where black groups on campus were not for the people but were out for themselves.

"If you didn't have a strong reality consciousness, and a strong sense of goal orientation; if you weren't strongly motivated, then you were easily swayed and led astray by rap or rhetoric. A lot of Freshmen found that all too often they had missed their goals. Basically, I had to fend for myself here on campus. When I first came my dealings with Aim were unsatisfactory. I was unable to find a good counselor. I had no help and was given no direction. When I found my course of study in the School of Social Welfare on the South campus, life became very different for me. On South campus you're dealing with a more mature group of people. They've been out there and now they've come back and want to make some positive contributions. The people there seem to care about you as an individual. They are people who seem willing to bend backwards to help you. Here on main campus there's a sense of alienation, 'Multi-level alienation', Social alienation among Freshmen women and upper class women, Petty envy that goes on among men and women. There is more a feeling of everyone out for themselves. We are supposed to be preparing to be the future leaders of tomorrow. If we can't get it together here, how can we get it together outside?"

"The living conditions on this campus for graduate students as well as for the undergraduates seems lacking. At present I am living with a Freshman. We are from two entirely different cultural backgrounds. The administration doesn't take into consideration what kind of students they put together. Overall, I see that for Black people here things are not too together. We're out of the era of super-militancy, but now we are into the era of super-fly. Black people need to stay on the trail of reality. Stony Brook is, in a sense, a dream manufacturer. It is an unreal scene, unable to prepare you for the world of reality that awaits you outside of these gates."

I asked what kinds of solutions he would suggest for bringing out a more realistic outlook on the part of blacks here and to strengthen a sense of unity? The response by the graduate student was "The Black women on campus last year created a Black Women's Forum. There's a need for a group similar to that, but one for both brothers and sisters, - a kind of rap encounter group where we can all share and exchange experiences, and try to come to a better understanding of who we are as a people and where we should be going."

William Bynes (Gerry), an upperclassman here at Stony Brook for the last three years, evaluated the Stony Brook experience:

"There prevails here at Stony Brook a mass sense of ineptness. Most of the people here don't seem to understand how to do their jobs. One can forget trying to find guidance, for it is totally lacking here. If there were adequate guidance and understanding by those in the administration then all the hassles would be eliminated.

Another problem students face here is almost 24 hours of freedom. To deal on an academic level, one must be able to put the social and academic duties in proper perspective. One can't deal on a party level if you're to make it academically. You have to develop a relationship on a one to one basis. This more conducive to achieving a well rounded social and academic life. But there again is the lack of adequate advising.

There is a need also for a directory telling you how or who to go to for help in different situations.

The Black student coming here has to deal with the fact that his finances will probably be inadequate, and also that he will have a difficult time finding a job if he is a Freshman. This evens out a little when he has been here a year or more, and begins to know his or her way around.

The overall attitude that exists among black students is good. There seems to be good rapport among the brothers and sisters in general among the black community here.

Sam Jones and Gerald Parker, two transfer students, find Stony Brook a whole new experience. "This whole place seems to be unorganized, no one knows where



G.G. GREENHOUSE

anything is," states Sam. Registration was a big hassle for both students. Gerald, a pre-registered student, came to school and found the administration had misplaced all of his papers. Living conditions are considered inadequate by both students. Sam was given a room key to a room that was already pre-assigned to two students. Gerald finds his dorm dirty and noisy. "There seems to be a large number of immature students here. On weekends things really get crazy, and they should consider keeping the janitorial services in operation on the weekend."

Sam feels that the advisory situation is inadequate here. In trying to get a course together for his major, the counselor tried to steer him toward everything but his desired course of study. The classes are also overwhelmingly large. In one case, one of his instructors is as young as he is, and has the added disadvantage of being unable to teach.

The problems faced by the Black student here are many and varied. For some, the transition is smooth, with few difficulties. For others, the possibility exists that some of the problems may be unsurmountable. The hope is that we can all unite and help each other wherever we see the need for it and aid the new and transfer students in making a successful adjustment.

## Sesame & SB

Professor Donald Blackman, Chairman of the Black Studies Department, and Mr. Irwin Quintyne, of the E.E.O. journeyed to New York for a meeting with staff members from the Children's Television Workshop, Tony Best, Sarah Connolly, and William Smit.

The CTW, a non-profit organization, is the producer of the famed "Sesame Street" and "Electric Company" television shows.

The purpose of the meeting was to explore the possibility of implementing a proposal by the CTW to combine the resources of CTW's Community Educational Services Division and Stony Brook students so that the latter would be exposed to the goals and teaching techniques of Sesame Street and placed in real community situations over a specified period of time where they could experience the application of the program directly with young children.

The logistics of the proposal are expected to be worked out with the University in regards to the number of students, hours available, etc.

Pertinent details, including the careful screening and selection of sites, which would be for the most part community day care programs, would be carried out prior to the beginning of the project.

## HSC-EEOC By LINCOLN LYNCH

Black World has learned that plans are now afoot to change the format and procedures that are presently in operation by the Health Sciences Center Equal Employment Opportunity Committee.

At present, the Committee is made up of approximately 20 members chosen by the Deans of the various schools of the Center, and chaired jointly by Prof. Robert Harvey, of the School of Nursing, and Prof. Frances Brisbane, of the School of Social Welfare. From this group, a number of "monitors" are selected whose functions are to sit on search committees, sign off on all new lines, to insure that good faith effort is being made to employ more minorities and women.

The proposed change, the details of which have not been made known to Committee members, would effectively abolish the present structure, replacing it with a nine person group. Five of those nine would be appointed by the Deans from HSC personnel, and the remaining four would be off campus representatives appointed by the Vice President of HSC, Dr. Howard Oaks.



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# Commentary:

ARE YOU REALLY READY?  
by Norma Jean McDow

This article is dedicated to all black students who are attending Stony Brook, for we are and have always been the oppressed. Here we are at Stony Brook University. For some of us this is a dream come true. Never in our wildest dreams did we anticipate that we would some day have a chance to pursue our education and education and our talents, at a well known university designed for the "elite." But, are we applying ourselves? From my observations, we are not. Black students, you had better "wake up." We are shaming our ancestors. We are aware of whats taking place in the world today to keep us oppressed. We cannot fight the system and all those who make a game and a profit out of our oppression, by partying and not applying ourselves. As long as the symbol of justice remains blind folded, we will continue to see the poor, and the uneducated being sent to places like Attica. Some never leaving alive, (George Jackson-Soledad brother). Places like this exist throughout the country. Attica is all of us, because we are all in jail. If you ask to be treated like a human being and you do not play by the rules that have been set up to obstruct you, society finds a way to deal with you. That is why so many of our brothers are incarcerated and so many of our leaders have been assassinated, (M.L.King Jr., Malcom X. ). In the meantime Watergate conspirators are sent to "honor camps," while other high government officials, pleading no contest, walk away free. Even the chief executive can be given a pardon for his participation in this controversy under the blind and uneven scale of justice. We can no longer tolerate this dual system of justice in our country. One for the have's and one for the have-nots.

Now there are those of us who are screaming revolution. Are you really ready? Are you doing your share. You are willing to give your money and help support all our social functions, but will not take the time to help organize a structure and it's satellites that are designed to help you.

There is a strong need for the Black Students Union to become something more than a social affair. Most of us realize this but the only thing we are doing about it, is "rapping." We have to select our own representatives by attending meetings, voting, and active participation in our black programs. Political Prisoners, Wider Horizons, Malcom King Educational Center and Black World. All this and more is needed to help revitalize our organization. Let's do all we can to help support this organization which stands for Black students. Let's start applying ourselves in all that we do.

Last week a brotner was invited on our campus to address a class. The brother belongs to an organization called S.H.A.R.E.E. (Self-Help-Association for the Rehabilitation -Employment-Education). This or-

(continued on P.8)

# Grambling Wins



# JAZZ, INC.



## Johnny Hammond

by Kim Watson

When I first heard this album I just felt like jumping. It hit me as being one of the funkier albums Johnny Hammond ever put together.

Unlike some of his previous albums, Hammond has found a way to make his music more contemporary. Perhaps this is due to the fact that there is less emphasis on keyboards, and more emphasis on blending his keyboard talents with those of the rhythm section.

Hammond has a beautiful rhythm section consisting of Tony Dumas and Henry Franklin on bass, King Erikson on congas, Stephanie Spruill on percussion, and Harvey Mason and Fritz Mason Wise on drums. The driving force behind his jams on this album are new to the Hammond sound. Cuts like "Gambler's Life" and "Star Borne" show a side of Hammond's creativity that I never knew. He has incorporated vocals into his music, and some of it sounds like a combination of Donald Byrd and Bobby Humphrey. Also playing with Hammond are Jerry Peters on piano, Fonce Mizell on clarinet and trumpet, Carl Randall, Jr. on sax, Al Hall on trombone, and Mel Bolton, John Rowin, and Melvin "Wam-Wam" Ragin on guitar. Vocals are done by Larry Mizell, Fonce Mizell, and Fred Perren.

Although Hammond has a new blending sound, he still makes his talents well heard on both the electric piano and the synthesizer. Perhaps one reason the album has a new sound is because unlike most of CTI's productions, this is not arranged by Bob James. Hammond and Larry Mizell did the arrangements.

"Virgo Lady" is one jam on the album that reminds me of some of Hammond's past albums. I dig the jazz feeling he gets across and the tempo changes he puts himself through. Hammond must possess the fastest and most fluid hands to have ever run across the keys. "Virgo Lady" and "Call On Me" are about the only two really mellow cuts on the album. They are soft and have a flowing quality that is enhanced by Hammond's skills on electric piano and synthesizer. This is the first time I have ever heard Hammond on a synthesizer and just like anything else he puts his fingers on, it sounds.

The album is "Gambler's Life" and I recommend it highly.

## Donald Byrd

Donald Byrd, musician, professor, educator, a devoted mentor to many young up-and-coming black musicians. Those who know Byrd best attest to his total commitment to the perpetuation of black music through his tireless devotion to refining and perfecting the talents and skills of young black artists.

The Blackbyrds, a group of Howard University students under Byrd's able tutelage, demonstrate this very fact. Their first album, "In Fantasy" (Bluenote) is well on its way to becoming a gold record. The group is also making a sound track for a forthcoming movie.

Byrd made all this possible because he never left his roots, his people, his first love. "Hey man," he said, "what I'm all about is reinforcing black music, black culture, black awareness. White schools and instructors constantly perpetuate and reinforce their music and culture, but their ain't a damn thing white about me. For me to perpetuate anything but blackness would be a denial of myself, my people, and my roots."

Aside from coming up with the giants of jazz, Miles, Yardbird, and Coltrane, Byrd also possesses excellent academic credentials. He recieved his Bachelor and Master's Degrees from Manhattan School of Music, and earned his Doctorate in Music from Columbia University.

Formerly the Chairman of the Music Department at Howard University where he taught for six years, Byrd now is gigging cross-country with the Blackbyrds which he formed at Howard. These young brothers are now getting the type of national exposure which years ago would not have been possible for college students. And what's even more beautiful, the brothers are bad. Bad as their albums and personal appearances demonstrate.

Byrd's latest album, "Streetylady" (Bluenote) is a tribute to the Black woman strutting side by side with her man. Do yourself a favor and check it out.

# Black Weekend Changes

Before a capacity crowd at Shea Stadium on Saturday, November 9th, the 4th Annual Whitney M. Young, Jr. Memorial Football Classic was held. The event was sponsored by the New York Urban League. The profits from this game were shared equally by the U.L. and the participating teams Grambling University, of Louisiana, and North Carolina A. & T.

Grambling is ranked fifth in the NCAA and second to Alcorn A & M among the predominantly Black colleges. Grambling improved its won-lost record to 8-1, while setting back A & T to a 4-4 record.

Coach Eddie Robinson, one of the premier coaches of collegiate football, and his Tigers were heavy favorites to win the game. The Tigers proved worthy of the predictions by driving 69 yards for a 6-0 lead in the opening minutes of the first period. On the next series of downs A & T moved the ball to the Grambling 7 yard line, but could not score a touchdown, so had to settle for a 24 yard field goal. On the ensuing kickoff, the ball was fumbled by Grambling, then recovered and taken in by A & T for a touchdown. Thus the half ended with the score: A & T 10 and Grambling 6.

In the third quarter, the Grambling team came out throwing everything at A & T but the water buckets. Their freshman quarterback threw two touchdowns in the first five minutes of the third quarter. The first touchdown was the result of a throw to his tailback for 66 yards. The second was the result of a 14 yard swing pass to his halfback. It was evident at this time that A & T would be defeated. Grambling returned in the fourth quarter for three more touchdowns for a win of 39-16.

Muhammed Ali and soul sister Aretha Franklin were presented with awards by the New York Urban League during halftime ceremonies. Miss Franklin was on hand to accept her award. Don King accepted for the "Champ" Ali, who was unable to attend. King was the black promoter of the recent Ali-Foreman bout in Zaire.

continued from p.2) facts appear to be identical by pinning the same label of "racism" on both.

The University would do well to refrain from parroting this kind of malicious nonsense that was invented by persons who have a vested interest in obstructing the attainment of social justice in the U.S.A

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## STOP "JIBING"; START ACTING

By Da & Uba

**Da** — Uba, it is said over and over again that there is a time for everything. A religious preacher from the African Community of Harlem, New York City, proclaims recently that the "time for jiving" is over. What possibly has he discovered that cause him to issue this warning?

**Uba** — Well, you see, we are living in the "Jet Age" and things formerly hidden are coming to light by the speed of motion. Watergate might be a revealing instrument. "Wounded Knee" might be another. Vietnam's "peace with honor" and the "United States of Europe," and the military build-up of NATO, and the frantic design toward Africa might be the awakening factors for the warning.

**Da** — But, Uba, how do those things affect us African people in American captivity not engaging in "dirty tricks?"

**Uba** — They have you properly "fixed" by their education and media of information. They dispossessed you outright from the American nationality and out of African nationality too with one stroke of the pen. You are now an adjective — "Black," not a noun like "African," "American," "Puerto Rican," "Chinese," "Italian," "German" . . . You can now be used as a "guinea pig," mice, etc., in the speed-up genocide campaign.

**Da** — Would you say the recent disclosure of "blacks" used as experiment in the Tuskegee syphilis case is ground for apprehension, or the 20,000 "black" troops in Germany now, in Vietnam, Korea and around the world? Or you think not being Africans but just "black" they might be used in the Middle East, South Africa, Rhodesia and Mozambique on behalf of NATO as they were used in Liberia during the Second World War to prevent West Africa from becoming a threat to the Americas, according to President Roosevelt?

**Uba** — Da, the evil deeds of men interfere with their equilibrium and very often drive them insane and in going down they try to pull the innocent along.

**Da** — Uba, how do you figure this one out? Under all types of "dirty tricks," Europeans removed millions of Africans from their land, used them for profit, whether as slaves or soldiers. With no more work for them to do now, rather than suffer, they ask to return them to their native land. The Europeans refused. In the meantime they moved in with a campaign of terror.

**Uba** — They moved in you say. Well that answers the question. The mere fact that they are killing the brothers there, common sense should tell you that something is there that they want — the riches, maybe gold and diamonds,

**Da** — But Uba, millions of brothers abroad want some too and agitating for it. Do you think the "dirty tricks" of shooting down children is to provoke parents to rebel so that the trigger happy agents of the profiteers can shoot them down in wholesale, under the pretext of "law and order?" We have seen the axiom at work: "Get rid of leaders and scatter the flock" — Malcolm X, Ralph Brown, Black Panthers, Attica leaders. (And by the way only leaders in jail not those on the genocide payroll.) Now the "terrorist" is after the so-called "Black Liberation Army" accused of shooting police, under instruction to carry out certain psychological tactics—recently come to light—forcing the brothers to get down on their "knees" for questioning and searching. Could these be the "last straw that broke the Preacher's back?"

**Uba** — Possibly, Da, but he stops short of pointing to "The Rock of Ages." That indicates the peril we are in. Adding to those are the new creation "The Black September" joined as "terrorist." Can you see?

**Da** — Under the principle of "self preservation," that "jiving" does not contribute, what's our next step? Oh yes, Uba, here is a new "dirty trick" gaining momentum with magic potential. This is not completely new but took on speed the moment Marcus Garvey declared: "Africa for the African at Home and Abroad."

**Uba** — What is this new "dirty trick?" Are you sure it is new?

**Da** — This is it. It might not be new but now it's flourishing. There are undercover facilities established to encourage Africans abroad to visit Africa on tours. A few of them were advocates of African Liberation before they went. On their return they immediately secured good paying positions, private homes and became tight-lipped hence no desire is shown toward returning or encouraging those seeking a "place of refuge from frustration and 'terror.'"

**Uba** — So, you are saying that the recent wave of propaganda, that "Africa does not want her people to return," is "dirty trick" designed to prevent any assistance while under seige, like say the Jews calling in their brothers from Russia to help hold the Holy Land in Palestine.

If the foregoing is worrying you, ignore it. Self-preservation is the first law of nature. Your right to live is not of your making. It is the will of God or nature and as children of God you have no right to passively permit any other beings to take your life and land. The time for "jiving" is over.

### A SONG ABOUT KWANZA

**Kwanza, Kwanza  
an Afrikan Feast  
Kwanza, Kwanza  
an Afrikan Feast  
for all Black  
People**

**Kwanza, Kwanza  
means the first  
Kwanza, Kwanza  
means the first  
in Kiswahili**

**Seven Candles  
for seven days  
Seven Candles  
for seven days  
the 7 Black  
Principles**

**A straw mat  
and ears of corn  
a straw mat  
and ears of corn  
is the foundation  
and all children  
born**

**Candle holder  
and unity cup  
Candle holder  
and unity cup  
we traditionally  
drink in umoja**

**Fruits and nuts  
for our Afrikan  
Feast  
Fruits and nuts  
for our Afrikan  
Feast  
is shared with  
our families**

**Kwanza, Kwanza  
we dance and sing  
Kwanza, Kwanza  
we dance and sing  
and give praise  
to the Creator**



ARETHA

(continued from P.7)

ganization is a rehabilitation program for ex-offenders and ex-addicts, it is drug free. In other words, the brothers are not given any sort of drugs like methadone to help them maintain. To make sure of this they are given urine analysis 3 times a week to test for drugs, if any signs appear 3 times while they are in this project they are evicted from the program. This brother had been "out in the streets," 60 days, after having served 12 years in one of the most notorious and dreaded prisons in our time, Dannemora. You cannot imagine some of the crude, inhuman and criminal things that had been afflicted upon him. These acts are still being committed on the brothers he left behind. He tells of an experience he had after having been sent to "the box." This is where you are sent for solitary confinement. This nickname is given to a particular room because it is no bigger than a large box. The weather was about 5 degree below, he was stripped naked of all his clothes and the window was intentionally left open. He was also brutally beaten. He did not eat pork, so when his food was slid to him through a small hole in the steel door, he found the food thrown together in a small bowl. Laying on top of it was a piece of "fat back." He refused to eat the first few days, but, hey, how long can you refuse to eat, all that you have, even if it is that dreaded poison, "pork."

This brother survived, does that not tell us something? For all sisters who are wondering about the man to woman ratio on campus and throughout the country, let me assure you, our men are not in Vietnam. They are dying, have died, or are incarcerated. Can't we at least support them and let them know that we are not forgetting them. Also, that all their sufferings have not been in vain. This brother and many others like him are interested in getting into the main stream of education possibly Stony Brook. We as an oppressed people have the obligation and responsibility of supporting them in this positive endeavor. For had not someone felt an obligation toward us, there would not be an A.I.M. program, nor would many of us be here.

There is and always has been an attempt of stifle creativity among Black people. In prison there are many ways in which this is done. All are crude and criminal. The prison system chooses not to recognize the need and value of a person expressing himself without censorship or the fear of institutional retaliation. We here at Stony Brook are not faced with this problem, so we should become more involved in our struggle to let the masses of people who are not informed, aware of what is going on throughout the country to keep us oppressed.

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Department of Health has funded this project to the tune of \$30,000 per annum over the last three years, and thus the project has helped to alleviate the financial problems of some students.

The Black Studies Program also conceived and implemented the Caribbean Studies Project, which is a major contribution to international education at Stony Brook. Hitherto, few Black students felt that programs in international education on campus were available to them. Black Studies broke new ground with the establishment of this Project which enables the student to spend a year abroad in Jamaica. In this respect, Black Studies was helped by the University's Office of International Education which provides about \$20,000 per annum to cover administrative expenses in the Project. The Aim Program also continues to provide support for its students in the Caribbean Project.

"Wider Horizons" is a social action program developed by Black Studies in accordance with the outreach philosophy of the University. It involves our students working on problems of disadvantaged youth in the Riverhead area. After two years of operation, the Project has been approved by the University Curriculum Committee.

The Malcolm-King Educational Center for Pre-Schoolers is yet another example of a dynamic innovative experiment in education that has been set up by students under the supervision of the Black Studies Program.

This list of educational programs initiated by Black Studies is not all inclusive of the effort of Black Studies to broaden and modernize the University curriculum. It simply illustrates that a meager budget and indifference to Black Studies have not prevented expansion of the Program.

It is not, however, to be inferred that the Administration has escaped its fiscal responsibilities to Black Studies. Black Studies has never had any developmental as opposed to operational funds, and it is the contention of this writer that the University has a moral obligation to supply these funds without delay. In the next issue of BlackWorld, I shall discuss the concept of developmental funding in Black Studies